A

SERMON

Preached before the

Houſe of LORDS,

IN THE

ABBEY-CHURCH of *Weſtminſter*,

On FRIDAY, *Jan.* 30, 1746-7.

Being the Day appointed to be obſerved as the Day of the Martyrdom of King *CHARLES* I.

By *RICHARD*, Lord Biſhop of St. *David*'s.

LONDON:

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Die Lunæ 2° Februarii, 1746-7.

ORdered by the Lord's Spiritual and Temporal in Parliament aſſembled, That the Thanks of this Houſe be, and they are hereby given, to the Biſhop of St. *David*'s, for the Sermon by him preached before this Houſe on *Friday* laſt, in the Abbey-Church *Weſtminſter*; and he is hereby deſired to cauſe the ſame to be printed and publiſhed.

ASHLEY COWPER,
Cler. Parliamentor.

Pol/sc Waterfield 70 #738 May/1986 #20.95

1 Epiſt. COR. x. 11.

Now all theſe Things happened to them for Enſamples: And they are written for our Admonition, upon whom the Ends of the World are come.

THE Apoſtle, in this and the preceding Verſes, exhorts the *Jewiſh* Diſciples, he had at *Corinth*, to make a right Uſe of the Advantage which their late Entrance and Situation in the World afforded them, in order to profit and grow wiſer by the Miſcarriages and Calamities of thoſe who went before them; ſo that by carefully marking and avoiding the Tranſgreſſions, they might be enabled to eſcape the ſad Puniſhments of their Foreſathers: Particularly he cau-

tions them againſt the great and heinous Sins of *Idolatry*, *Diſſoluteneſs*, and *Diſcontent*, whereby their Anceſtors had ſo ungratefully incurr'd the divine Diſpleaſure, and ſo ſeverely experienc'd the Effects of it.

Nor is the *Jewiſh* Hiſtory alone to be referr'd to for Examples of God's Judgments upon great and national Enormity.—That of every People and Kingdom is fill'd with the moſt eminent Inſtances of God's rewarding whole Nations and Communities according to their Works, ſuch as cannot well be miſapplied or miſunderſtood.—The only Difference between *ſacred* and *profane* Hiſtory in this Reſpect is, that in the one the Finger of God himſelf points out to us the ſpecial Inſtances, wherein his Providence is exerted for that Purpoſe; whereas, in the other, Men are left more at large to their own Obſervation to remark the neceſſary Connexion between national Guilt, and national Calamity.

And as the Annals of every Nation do ſupply ſuch various Matter of Inſtruction, and Admonition to a ſerious Obſerver in general, ſo more eſpecially are thoſe of every one's own Country and People in a peculiar Manner fitted to this Purpoſe, being ſo circumſtanced, as to awaken in-

in us the ſtrongeſt and moſt vigorous Affections. ——In theſe the Scene of Action is laid in our *native Soil* (that enchanting Object however plentifully, or poorly endowed, ſo dear and precious in the Sight of every Man) our *Religion*, our *Laws*, and *Liberties* (thoſe intereſting and important Points) do uſually become, at every critical Turn of Hiſtory, the Subject of our Fears, or our Hopes. While the principal Perſons, who occur in each memorable Tranſaction, are, at leaſt, our Countrymen, and Fellow-citizens, poſſibly our Relations and Anceſtors; the Effects of whoſe worthy, or diſhonourable Conduct, we may probably get Experience in our preſent Fortunes and Situations: On ſuch Occaſion, 'tis ſcarce poſſible for any one to remain an unconcern'd Spectator, and not feel himſelf very ſenſibly moved with Events, at once ſo intereſting and engaging to his Paſſions; and at the ſame time no leſs monitory and inſtructive to his Conduct.

But of all the various *Criſiſes*, with which the boiſterous Hiſtory of this Kingdom is ſo amply charged, none can be imagined more ſtriking and awful, none more juſtly calculated to make us *wiſer* and *better*, by awakening our civil and religious Prudence, and by giving us

more reverential Thoughts of God, and more humbling and mortifying ones of ourſelves, than the ſad Occaſion of this Day's Solemnity. —— Wherein we have the Example of the lawful and acknowledg'd Sovereign of theſe Realms, with Virtues, which might, at all times, have juſtly entitled him to the Character of one of the beſt of Men, in a private Station; and which could hardly have fail'd to have made him one of the happieſt, as well as greateſt of Princes, at almoſt any other Time, or under any other Circumſtances, brought through a long Series of Struggle and Misfortune, to a ſhameful and cruel Death by the mock Solemnity of a pretended Trial. —— Here too we ſee, (and not without Sorrow can we ſee it) his Subjects, and our Countrymen, by various Ways, and through various Degrees of Guilt, becoming the wicked and diſloyal Inſtruments of his undoing, and bringing on themſelves and their Poſterity the Charge of his Innocent Blood.——Nor do we ſee them leſs fatally employ'd in drawing down Deſtruction on their own Heads, than on his, introducing, by his Death, an intire Diſſolution of the whole Frame of Government, and by that Means eſtabliſhing that very Tyranny in *Reality*, the *mere Apprehenſion* whereof, they had made the Pretence to their Rebellion. —— Above all, we behold the tremendous Hand of Providence chaſtizing and puniſhing the Wickedneſs of a

ſinful

ſinful People by the ſeemingly natural Effects of it; while Jealouſy grew up into Faction; while Faction into Rebellion; and Rebellion, when matur'd, into Parricide: From whence aroſe Anarchy and Confuſion, which ſoon produced their genuine Fruit, Tyranny and Arbitrary Power.

The ſad Hiſtory of theſe memorable Times is too well known among us to require any long and circumſtantial Deſcription of them; which is yet leſs neceſſary, as Men are now come to a more unanimous and diſpaſſionate Way of judging of them, than at any one Period ſince their Event.——The Diſtance of Time, and ſecure Tranquility of our preſent happy Eſtabliſhment do enable us to look into the Chaos and Confuſion of thoſe Days, with the Horror indeed and Concern, natural to *Men*; nay, and with the Sympathy and Confuſion of Face becoming *Engliſhmen*; but with much leſs Degree of that Paſſion and Partiality, which infeſted not thoſe times only, but the Reigns that ſucceeded them.——We can now ſee clearly, through the Miſt of Party Prejudice, into the Reality, as well of *Characters* as of *Things*; can diſtinguiſh the well-meaning, tho' miſguided Patriot, from the diſguiſed and diſſembling Hypocrite;

Hypocrite; and the loyal and faithful Subject, from the designing and interested Courtier.—— And, while we are able to bestow on the Individuals of either Side their just Censures and Commendations, cannot but unanimously join in our Execrations of the horrid Murder we this Day lament, and our Abhorrence of the Steps that brought it on; as well as of the fatal Consequences that ensued from it.

Truly perfect and unblameable Characters are above the common Lot of Humanity; and whoever would pretend to have found them, will be thought more to have undertaken the Part of an Orator, than that of a just Observer and Definer of human Nature; from the various Combinations of whose several Passions and Interests, and the Mixture of Virtue and Vice in whose imperfect Character do arise, under the Direction of Providence, the great and memorable Events of the World, which, according as their Nature is fortunate or disastrous to the *Publick*, do certainly become fit Matter of *publick* Thanksgiving, or of *publick* Humiliation, however mixed and blended the Circumstances may be that produced them. As in the Case now before us, had the Merits of it been yet more disputable, and the King given juster Cause of Jealousy at first,

firſt, as well as leſs ſatisfactory Compenſation afterwards than he did to his Subjects, yet ſtill is not the Example of this Day's *Barbarity*, and of the *Breach* that our Conſtitution ſuffer'd by it, fit Subject of Lamentation to all true Friends of our monarchical Government? ——— Is not the general *Confuſion* conſequent of this *Breach*, and the entire *Diſſolution* of all Law and Order and of our whole Eſtabliſhment in Church and State, yet farther juſt Matter of Horror and Deprecation to all thoſe who now ſo ſenſibly experience the Happineſs of a contrary Situation? —— Nay moreover, is not the *Tyranny* that was erected on theſe conſtitutional Ruins, whereby the whole Nation became enſlaved to the Will and Caprice of a ſingle *Fellow-ſubject*, the moſt ſuitable Occaſion, both of Warning and Indignation to every zealous Lover of his Country's Liberty? And are not theſe the Topicks of our national Sorrow and Humiliation in the anniverſary Faſt of this Day.

But neither does the Inſtitution of this Solemnity, nor the Defence of the Royal Cauſe, ſtand in need of this, however fair and reaſonable Apology.——Since, whatever plauſible Grounds of Complaint were at firſt given (and that ſome were given is now pretty generally agreed) they ought wholly

wholly to have been removed by the ample Conceſſions the King made, not only in the Points more worthy of Debate, but even in others of great Moment, which have ever, both before and ſince that Time, been acknowledged to belong ſolely to the Royal Prerogative; and this, no doubt, to the utmoſt Wiſh and Satisfaction of every honeſt and reaſonable Man, who had join'd in requiring it.——— But alas! Things were now gone too far, and the Satisfaction of reaſonable Men was now no longer in Queſtion; theſe were already too deeply engaged, and had too long concurr'd with others of a very different Character and Aim from themſelves, to be able to bring their real Inclinations for Peace to Effect, or indeed ſo much as to dare to avow them; tho' the Object of their Fear was changed from the Crown to thoſe of their own Party, yet the Effect of it was the ſame on their Conduct, in concurring to continue the War, which they dared not to lay down, as they now found, the Will of their Sovereign might more eaſily and ſafely be diſputed by them than that of their Brother-Tyrants. ——— Henceforward Men of other Principles and Deſigns took the national Lead, and accordingly led with a Violence and a Cruelty ſuitable to them: They now plainly ſhewed, that *Monarchy* was no leſs the Object they ſtruck at than the *Monarch*; and that the

the King's moſt unpardonable Offence towards them was his ſuſtaining the *Kingly Character*. And accordingly they purſued their Point againſt them through every Obſtacle, till they ſwallowed them up both in the ſame Ruin, and till (what they leaſt imagined or propoſed) themſelves too, with all their beloved Projects of a Republick, ſoon after partook the ſame Fate, from the violent Uſurpation of one of their own Body, whoſe *Rod of Iron* they ſoon felt more grievous and intolerable than the *juſt Scepter*, they had ſo lately diſclaim'd, of their lawful Sovereign. ——Hereby giving ample Teſtimony and Document to their lateſt Poſterity, " That Monarchy, " as wiſely limited by our Laws, is not only " in itſelf the moſt excellent Inſtitution, but the " beſt calculated likewiſe for the peculiar Na- " ture of our Circumſtances and Situation; and " that every Attempt to overthrow it muſt end " in the Confuſion of the Attempters, and the " general Calamity of the Whole."

Thus much the Occaſion of the Day, and juſt Tribute to the Memory of this unhappy Prince, do not only allow, but call upon us to ſay; and more than this, a tender and dutiful Regard, not only to the Reputation, but to the Peace and Harmony of our Country ſhould forbid. Very

improper were the Uſe of this ſolemn Faſt, ſhould it ſerve to maintain and widen the fatal Breaches and Schiſms, which produced the ſad Occaſion of it; for that were to make it a Means of heightening and perpetuating the heavy Judgments of God, which we are called upon by it to deprecate; and to *faſt* (as the Prophet complains his Countrymen did of old) *for Strife and Debate, and to ſtrike with the Fiſt of Wickedneſs*, rather than for the tender Sentiments of Contrition and Repentance, and the uſeful Purpoſes of Inſtruction and Admonition to take Place.

Let therefore this unhappy Day be ever held in Memorial, not merely to gratify our Paſſion and Prejudice in enquiring, how *very ill* our Fathers may have acted before us; but how *well* we may be enabled ourſelves to act from the Warning of their Example, applying the Hint given by St. *Paul* in my Text to our Uſe, that *theſe Things were for our Admonition*; and a large and copious Field of Admonition will they be found upon Examination, to ſupply to all Ranks and Denominations of Men among us, as well in Points of *Civil* as *Religious* Prudence.

Firſt,

Firſt, Let the general Corruption of Life and Manners preceding theſe Times, which tempted God to permit three Kingdoms at once to become thus viſibly, themſelves, the Inſtruments of their own Deſtruction, bring us to ſuch a ſerious and penitent Senſe of our preſent prevailing Sins and Tranſgreſſions, that *Iniquity may not be our Ruin*, and that we may ever remember that Publick *Virtue* and Publick *Proſperity* are inſeparable. No doubt the calamitous Reign of King *Charles* was in no ſmall Meaſure the Effect of the diſſolute and effeminate one that preceded it; when no ſooner was the Nation ſo happily deliver'd from the idolatrous Slavery of *Popery*, than they fell into the no leſs dangerous Bondage of their own Luſts and Paſſions; and, like the *Iſraelites* heretofore, *ſat down to eat and to drink, and roſe up to play:* while the open Prophaneneſs and Irreligion of ſome produced a proportionable Preciſeneſs and Scrupulouſneſs in others, which, having perhaps a greater Share of Oppoſition than of true Piety in it, ſoon turned into Faction and Enthuſiaſm, and ſo became one of the fierceſt Inſtruments of Vengeance in the Hand of Providence for the Chaſtiſement and Correction of the Whole. Whether one of theſe ſad Symptoms has not been for ſome time ſtrong upon us, and the other be-

ginning to appear, it highly concerns us to conſider; and, by the timely and general Practice of a truly rational and well-grounded Piety to prevent the dangerous Growth of Irreligion and Infidelity on the one Hand, and of Enthuſiaſm and Superſtition on the other.

Nor is this Day's Event fruitful only of general Inſtruction, but conveys a particular Admonition to every Rank and Condition of Men, from the higheſt to the loweſt.

And *firſt*, Let the ſhining Part of this Prince's Character (and a ſhining Part it undoubtedly had) be conſider'd, as a Pattern well worthy the Imitation of his Succeſſors: The generous Love of Arts, and ſtrict Attachment to Virtue and Religion, which adorned his more proſperous Days; the Courage, the Conſtancy and Reſignation, which diſtinguiſhed his declining Fortunes; and the truly pious and Chriſtian Deportment which accompanied him in both; are certainly Ornaments that might give Luſtre to any Station.—— Nay let even his Errors and Misfortunes ſerve no leſs for an Example of Admonition to thoſe that come after him, of the extreme Danger of allowing any, the leaſt, Spark of *Jealouſy* to ariſe and take

take Place in their Subject's Hearts. For no ſooner had this *evil Spirit* effectually taken hold of them, than, in Spight of the many Virtues he had to reconcile him to their Favour; in Spight of his giving the utmoſt poſſible Satisfaction he was able, to their Fears and Apprehenſions; it ſtill remained unſurmountable, and purſued him with an implacable Malice from the Court to the Camp, and from thence to the Priſon, and the Grave.

Secondly, From the unhappy Tranſactions of thoſe Days, let the Nobility learn to maintain the due Station they are plac'd in, between the Royal Prerogative and the People's Liberty, ſo as to be the Mediators and Reconcilers of both; whereas in the Times we now lament, ſome endeavouring to exalt the Kingly Power (and with that, as they imagined, their own) to an exorbitant Degree; and others, for Reaſons as indirect, paying court to a popular Applauſe by ſinking and depreſſing it, they became equally Inſtruments of over-turning the *Throne* they ſhould have guarded, and of burying themſelves and their own juſt Rights and Privileges in its Ruins.

But again: From hence too let People of honeſt and upright Intention, whoſe ſole Meaning and

and Aim is their Country's Welfare (as was doubtleſs the Caſe of many among the firſt Oppoſers in thoſe Times) learn the Danger there is in *walking too far in the Council of the Ungodly*, and in joining too deeply in Meaſures with thoſe of different Views and Characters from themſelves. —No doubt in the Beginning of theſe Troubles very many ſet out with no other Intention than the Redreſs of Grievances, and limiting the ſuppoſed Enchroachments of the Crown on the People's Liberties; which, when once obtained, they flattered themſelves with the Proſpect of *Halcyon* Days; in the ſecure Enjoyment of their King and Conſtitution.———But in vain! for the Heats they had raiſed, and the Conceſſions they had obtained, proved only a farther Means and Incitement to Men of more deſperate and ſelfiſh Views, to wreſt, by Degrees, the Power from their Hands, and to direct it to Purpoſes they moſt abhorr'd; to the Deſtruction of that Conſtitution they ſo ſtrenuouſly meant to defend; and to the Murder of their Prince, the Exceſs of whoſe Power they only thought to reſtrain.——— Nay, and from hence too let thoſe (if any ſuch there are among us) who can poſſibly entertain the like dangerous and deſtructive Schemes againſt the Publick Peace, learn a Leſſon of *Prudence*, if they will not of *Virtue*; and from the Example

of

of this Time be inſtructed, what Hazards they incur, not only from the Upright and Good, but eſpecially from Men of like deſperate Purpoſe and Deſign; ſince, unleſs they can flatter themſelves with (which 'tis impoſſible every one ſafely ſhould being) the very *worſt* of their whole Company, they muſt be certain to fall, in the End, a Sacrifice to the Violence and Ambition of ſome other *worſe* than themſelves; ſince, in Times of general Confuſion, when all Law and Order are laid waſte, whoever ſhall dare the greateſt Wickedneſs cannot well fail to become the greateſt Man. But farther,

From the *Religious* Heats and Animoſities, which ſerv'd in ſo eminent a Degree to foment the *Civil* ones of thoſe Days, and which brought on the entire Diſſolution, for a while, of the whole Eccleſiaſtical Conſtitution, let thoſe of the eſtabliſhed Church learn the great Uſe and Advantage of Temper and Moderation towards ſuch as differ from them in Point of religious Opinion, the Want whereof did *then* produce ſuch diſmal Effects, and the Benefit of which we *now* ſo ſenſibly experience from the preſent *Toleration*; and let the many Religious Sects and Parties, into which this Kingdom was then ſo unhappily divided, and which do ſtill, in ſome Meaſure, ſubſiſt among us, be careful to value and exerciſe with

the

the Regard, and the Modeſty, it deſerves, the *Liberty of Conſcience* they now ſo freely enjoy from the Tenderneſs and Moderation of our preſent Government; nay, and to eſteem the Preſervation of our eſtabliſhed Church, in its preſent mild and equitable Temper, as eſſential to their own, and as their beſt Safe-guard and Security from the Tyranny and the Peeviſhneſs of each other.

Laſtly, and to conclude. From the violent Storms and Convulſions of theſe Times, which thus ſhook our whole Conſtitution to its very Baſe, let us learn to be truly thankful to Almighty God for the Calm and Serenity we now enjoy, under our preſent well-poized Government, wherein the Rights of King and People are ſo accurately adjuſted, and ſo temperately adminiſtered; and every Apprehenſion of Encroachment on either Side is ſo far removed.—— And may the Memory of this ſad Day henceforward be no more an Occaſion of mutual Upbraiding and Reproach, but of mutual Warning and Exhortation. —Let us be leſs eager and paſſionate to determine the Merits of either Party, in Matter of Civil Commotion, wherein the beſt Side too commonly does enough to put itſelf in the Wrong, and be more Intent to raiſe our Eyes to a higher and more awful Point of View; to the avenging and

Hand of God, held over a guilty People, and making them the Inſtruments of their own Deſtruction, by no other Means than leaving them to themſelves, and to the ruinous Conſequence of their own mad Luſts and Paſſions.---And farther, let us conſider the ſame dread Hand ſtill hanging over us, and ready, upon a like Degree of Provocation, to produce the like fatal Effect; when, for all the many political Advantages this State now enjoys, God can at once, by withdrawing his Countenance, give us over an eaſy Prey to our Enemies; or, ſhould they be wanting, a more eaſy and inevitable Prey to ourſelves.

May therefore the crying Sins, as well which occaſioned, as which accompanied, this Day's Calamity, be ever ſo ſtrong in our Memory and Abhorrence, as to be diſtant from our Principles and Practices, that ſo *Iniquity may not be our Ruin*; and that the publick Bleſſings wherewith God has ſo eminently diſtinguiſhed this Church and Nation may be tranſmitted, through the gracious Continuance of his Favour, and the mutual Confidence of Prince and People, to our lateſt Poſterity.

F I N I S.

BOOKS *printed for* H. Pemberton, *at the* Buck *againſt St.* Dunſtan's-Church *in* Fleet-Street.

I. THE Biſhop of St. *David*'s SERMON preach'd before the Houſe of Lords on the 5th of *November*, 1745.

II. The *Pious Country Pariſhioner*. Being Directions how a Chriſtian may manage every Day through the whole Courſe of his Life, with Safety and Succeſs. Advice how to ſpend religiouſly the Sabbath-Day; what Books of the Holy Scriptures ought to be read firſt; and how much they out-do in Eloquence all the Rules of Human Art: The whole Method of Education: The ill Conſequence of uninſtructed Children: How to tame their Paſſions, and make them a Comfort to their Friends and an Ornament to their Country. The Faſts and Feaſts. To which are added, Collects for the moſt important Virtues which adorn the Soul. Alſo a Diſcourſe concerning the Indiſpenſible, tho' in Country-Pariſhes much neglected, Duty of frequenting the Bleſſed Sacrament of the Lord's-Supper. Wherein the Nature of it is deſcribed, the Obligation of frequenting it enforced. All the Excuſes uſually brought for the Neglect of it anſwered. The uninſtructed Soul taught what he muſt do, in order to be a worthy Communicant. And becauſe all muſt die, Rules are given to ſet the Soul right in Sickneſs to prepare for a happy Change at Death. So that in this one Treatiſe are contained all the Duties requiſite to Salvation. The Tenth Edition, with large Additions, printed on a fine Paper and a large Character; being a very proper Book to be diſtributed among Country People. Price bound 1 s. 6 d. or 15 s. a Dozen to thoſe who give them away.